

*The Fearful State of the Wicked, and
the Hopeful State of the Righteous
in Death :*

1311 Being the Substance of a

S E R M O N,

Occasioned by the DEATH of

Mrs. ELIZABETH HAUK.

Preached at Harlow, October 21. 1741.

With some Enlargements, *R*
By THOMAS HORSNAILE.



L O N D O N :

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The Royal State of the British and
the Royal State of the Right
in the
W. Musgrave

Being the Substance of a

S E R M O N

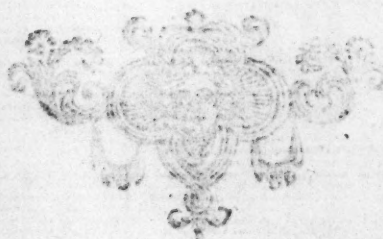
Occasioned by the Death of

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PROV. xiv. 32.

*The Wicked is driven away in his Wickedness,
but the Righteous hath Hope in his Death.*

MY Friends, I am called, by the Providence of God, to speak to you at this Time upon Occasion of the Death of one, concerning whom, I make no Doubt, but she is now triumphing amongst the Spirits of just Men made perfect in Heaven, in the immediate Presence of her exalted Redeemer, where there is Fulness of Joy, and Pleasures for evermore.

Having no particular Scripture allotted me for this Work, and desiring of the Lord, that I might be directed to some Word, that might reach the Case of all my Hearers; after having revolved several Scriptures in my Mind, I have fixed upon the Words now read to you; and I do recommend them to your serious Thoughts, because there is not a Soul here present, but will find their Account in them in a dying Day: We shall not seek for any Coherence of these Words, the manifest Design and plain Meaning of them is, to present before our Eyes the different States of the Wicked and the Righteous in Death.

*The Wicked is driven away in his Wickedness; but the
Righteous hath Hope in his Death.*

The general Observation I shall give you from the Words is this; viz. That there is a very great and remarkable Difference betwixt the Wicked and the Righteous in Death. As to their State, indeed, as to outward Appearance, they may die alike; a wicked Man may die quietly; *there are*, saith the Psalmist, *no Bands in their Death*, Psal. lxxiii. 4.

But it is the different State of both, in and after Death, we shall consider. And,

First, I shall begin with the Wicked, they being first in my Text. *The Wicked is driven away in his Wickedness.*

And, *First*, We shall consider who are the Wicked that are driven away.

B.

II. Secondly,

II. *Secondly*, What is meant by the Wicked's being driven away.

III. *Thirdly*, What is to be understood by the Wicked's being driven away in his Wickedness.

IV. *Fourthly*, Make some Use of this first Part of my Text and Doctrine.

First, I am to consider, who are meant by the Wicked. And here, I conceive, by the Wicked is to be understood every unregenerate Person, every impenitent graceless Man and Woman; in a Word, every Unbeliever is, in Scripture-Account, a wicked Person, whether they be openly profane or covered Hypocrites. I might give some Discovery of them, *first*, in their Principles, *secondly*, in their Practices; but I must do it briefly. There are very many wicked Principles in Men. As,

First, An Atheistical Principle.

Secondly, An Idolatrous Principle.

Thirdly, A Superstitious Principle.

Fourthly, A Persecuting Principle.

The *first* of these denies the Being of God, or at least, doth not admit that God is such a Being as he hath declared himself to be. Psal. xiv. 1. *The Fool hath said in his Heart, there is no God.* Psal. l. 21. *Thou thoughtest that I was altogether such an one as thyself.* The Idolater falls down to a false God; the Superstitious Person offers a false Worship to the true God; and the Persecutor assumes to himself the Place of God, in taking upon him to lord it over the Souls and Consciences of other People. But these are all of them very wicked Principles. God give such People Repentance, lest they be driven away in their Wickedness. Moreover, there is a Principle of Pride; *The Wicked, through the Pride of his Countenance will not call upon God*, Psal. x. iv. He will not seek after God, he shutteth God out of his Thoughts; the Ways of God are grievous to a proud Man, he will not stoop to God's Sovereignty, nor submit to his Mercy; this is a wicked Principle. Again, there is a worldly Principle in Man, and this is also a wicked Principle; for he that loveth the World with a predominant Love, *the Love of the Father is not in him*, 1 John ii. 15. And then, *lastly*, to name no more, there is a Self-righteous Principle; and this hath as much Wickedness in it as any of the other. Prov. xxx. 12. *There is a Generation that is pure in their own Eyes, but are not washed from their Filthiness.* Man,
going

going about to establish his own Righteousness, doth not submit to the Righteousness of God, and so doth what in him lies to frustrate God's glorious Design in Man's Salvation, and to render both needless and fruitless the whole Mediatory Work of Jesus Christ. But let such People know, that all their own Righteousness is but as filthy Rags, and will stand them in no stead as to their Justification before God ; *For how can Man be just with God ?* Job ix. 2. Seeing, *by the Deeds of the Law there shall no Flesh be justified in his Sight.*—Whilst Men retain this Principle, they are in some Sense farther from Salvation than the profane World ; for, as our Lord saith, *Publicans and Harlots go into the Kingdom of God before such.* Now, for wicked Practices, they are also very many ; such as Blasphemy, Swearing, Cursing, Lying, Murder, Adultery, Sabbath-breaking, Drunkenness, Oppression, Theft, Contempt of Religion, Scoffing at Goodness, Will-worship, with almost innumerable other wicked Ways and Courses, which Men and Women walk in, *fulfilling the Desires of the Flesh and of the Mind*, as the Apostle speaks, *Eph. ii. 3.* These are the Wicked, who are to be driven away in their Wickedness, unless God, who is rich in Mercy, do turn them from their Wickedness, that so Iniquity may not be their Ruin.

But, *Secondly*, I come to shew what is meant by the Wicked's being driven away.

First, By the Wicked's being driven away, I do understand their Departure out of the World by Death. That the Death of the Wicked is here intended, seems very plain in the Text, where he saith, *the Righteous hath Hope in his Death* ; intimating, that the Wicked die, and the Righteous die, but they are not both in the same Condition : *The Wicked is driven away in his Wickedness, but the Righteous hath Hope in his Death.* *The Wicked is driven away*, that is to say, he is driven out of the World by Death, *Job xviii. 18.* He shall be driven from Light to Darkness, and chased out of the World ; Death cometh with a Commission from the great God, he cometh as the King of Terrors, and taketh the Wicked Man Captive, and driveth him away from his Dwelling-place into Eternity, *Job xviii. 14.*

II. *Secondly*, By the Wicked's being driven away, we may understand their Unwillingness to die. Fain would the Wicked shun Death, fain would they flee from it, and

make their Escape, but cannot ; Death hath, as I said before, his Commission to seize upon such a one, and he will not be said nay. But loth is the Wicked to go ; then *Trouble and Anguish shall make him afraid, they shall prevail against him as a King ready to Battle*, Job. xv. 24. Now Death prevaieth against him, and full sore against his Will driveth him away, as *Stubble before the Wind, and as the Chaff, which the Storm carrieth away*, Job xxi. 18. Now, tho' he cry he shall not be regarded, for God shall cast upon him and not spare, he would fain flee out of his Hand but cannot, Job xxvii. 22. Now the *First-born of Death* (that is *Sickness*) shall devour his Strength, it shall dry up his Roots beneath, and cut off his Branch above, Job xviii. 13. 16. And they shall find that there is no Discharge in that War ; for the Eyes shall fail and they shall not escape, and their Hope shall be as the giving up of the Ghost, Job xi. 20.

III. Thirdly, By the Wicked's being driven away, we may understand the fearful Wrath and Displeasure of the Lord against them in Death. It is said, *Precious in the Sight of the Lord is the Death of his Saints ; but Death is the Wages of Sin, and cometh upon the Wicked as a Curse ;* therefore it is said, Job xxi, 17. *How oft is the Candle of the Wicked put out ? How oft cometh their Destruction ? God distributeth Sorrows in his Anger.* God hath shewed much Patience, and hath long waited on the Wicked, granted them Time and Space for Repentance, afforded Means and Mercies, often warning Sinners of their Danger, and calling them to Repentance ; but still they go on in their wicked Courses, provoking the Lord to Anger, for he is angry with the Wicked every Day, Psal. xi. 7. *Till at length the Anger of the Lord waxeth hot against them, and he whets his glittering Sword, and his Hand takes hold of Judgment. He will ease himself of his Adversaries, and reward them that hate him*, Deut. xxxii. 41. Isaiah i. 24. *Thus, the Wicked is driven away, and as with a Storm he is hurled out of his Place*, Job xxvi. 21. For Mercy and Divine Patience being provoked, rise up to the greater Wrath, and who can stand when God is angry ? Surely none, for by the Blast of God they perish, and by the Breath of his Nostrils are they consumed or driven away, Job iv. 9.

IV. Fourthly, By the Wicked's being driven away we may understand that everlasting Farewel, which the Wicked,

ed, at Death, are forced to take of all their good Things ; Death drives them from their Stations, from their Honours, Preferments, Riches, Pleasures, Friends, Relations, worldly Comforts and Delights, so as never to enjoy them more ; Death drives Kings from their Thrones, Nobles from their Seats, the Wealthy from their Estates, fine Buildings, pleasant Gardens ; the Drunkard from his Cups, the Voluptuous from his Pleasures, *Psal* xlix. 16, 17. *Be not thou afraid when one is made rich, when the Glory of his House is increased ; for when he dieth he shall carry nothing away, his Glory shall not descend after him ; yea, as he came forth of his Mother's Womb, naked shall he go to return as he came, and shall take nothing of his Labour which he may carry away in his Hand, Eccl. v. 15.* But here, it may be, some will say, this is not the Case of the Wicked only, but of the Righteous also ; for do not we see that the same Event happeneth to all, both good and bad ? Do not the Righteous leave all behind them when they die ? How then are the Wicked driven away any more than the Righteous ? I answer, that as the Righteous brought nothing into this World with them, so they shall carry nothing of the World away with them, as the Apostle speaks ; they indeed came naked in, and go naked out, *Job* i. 21. But here lies the Difference ; the Wicked is driven away from all his good Things, but the Righteous is taken away from the Evil to come ; I say the Wicked is driven away from all his good Things, we may read in the 16th Chapter of *Luke's* Gospel, concerning the rich Man and *Lazarus* ; how they both lived, and that they both died, and what became of each after Death ; and how the rich Man, in the Midst of the fiery Flames of Hell, cry'd out for a Drop of Water to cool his Tongue : Now that which I observe as to our present Purpose, is the Answer received in Verse 25. *Son, remember that thou in thy Life-time hadst thy good Things, and likewise Lazarus his evil Things. As the Psalmist speaks, He had his Portion in this Life, Psal. xvii. 14. He had his fine Apparel and his sumptuous Fare, he had his Wealth and Riches, and all that Heart could wish for as to the World ; but alas, Death cometh and driveth him away from all, and puts an End to all his Mirth and Joy ; he hath had his good Things in this Life, but now he is gone, and must never see good Days more. So Luke xii. 19, 20. I will say to my Soul, Soul, thou hast much Good laid up for many Years, take thine Ease,*

Eat, eat, drink and be merry; but God said unto him; thou Fool, this Night shall thy Soul be required of thee, and then whose shall these Things be which thou hast provided? And thus are the Wicked driven away, and forced to take their final Farewel of all their good Things; yea, they shall fly away as a Dream, and shall not be found; they shall be chased away as a Vision of the Night. Job xx. 8. But as for the Righteous, tho' when they die, they leave all worldly Goods behind them, yet they have Hope in their Death. This World is not the Portion of the Righteous, they have an Inheritance above, and reckon themselves but as Strangers and Pilgrims here, having no continuing City on this Side the Grave, but are seeking one to come; and therefore, tho' to the Believer *to live is Christ, yet to die is Gain*. The Righteous, at Death, exchange a World of Sin and Sorrow for a World of Holiness and Happiness; they are taken away from the Evil to come, they enter into Peace, *Isaiah* lvii. 1, 2. And so the Day of Death is to them better than the Day of their Birth. But more of this when I come to speak to the latter Part of my Text.

V. *Fifthly*, By the Wicked's being driven away, we may understand or consider, where it is that the Wicked are driven to; what becomes of them when by Death they are driven out of the World? Where doth the Wicked fall when by Death he is hurled out of his Place? Why, he is driven into Hell-Fire, *Psal.* ix. 17. *The Wicked shall be turned into Hell, and all the Nations that forget God.* Oh how dreadful is the State of every Wicked Man and Woman in Death, when their Souls are driven out of their Bodies, and driven away to Hell? *Luke* xvi. 22, 28. *The rich Man also died and was buried, and in Hell he lift up his Eyes, being in Torment; tho' Death laid his Body asleep in the Grave, yet Hell-Fire awakened his Conscience, and when he found where he was, how did he cry and beg for Mercy?* But then it was too late. Oh what an unwelcome Welcome will the Wicked meet with, when they enter those gloomy Regions of eternal Darkness? If I may allude to that Place in *Ezekiel* xxxii. 21. *The Strong among the Mighty shall speak to thee out of the Midst of Hell*; I have sometimes thought, if one could stand a While at the Door of Hell, and hear what Salutation poor unhappy Souls meet with, at their Entrance into that doleful Place, from those infernal Spirits, who have made

made it their Business by all Wiles and Ways to draw them thither, it would not easily be forgotten : And oh, the Shrieks, the Cries, the Groans of a poor wicked, lost, damned Creature, when he shall find himself amidst such Company, and that he hath changed a Life of sinful Pleasure on Earth to dwell with everlasting Burning ! This is the Meaning of the Wicked's being driven away.

III. I come now to the *Third* general Head proposed, viz. To shew what is meant by the Wicked's being driven away in his Wickedness ; for this is an Aggravation of the miserable State of the Wicked in Death. For the Wicked to be driven away is sad, but to be driven away in his Wickedness is worst of all. There are three Things to be considered in the Wicked's being driven away in his Wickedness. *First*, The Guilt of Sin. *Secondly*, The Filth of Sin. *Thirdly*, The Power of Sin.

First, A wicked Man dieth in the Guilt of all his Sins ; Death, that driveth him away from all his Companions, Comforts, Delights, and good Things, will drive him away in his Wickedness. *John* viii. 24. Saith our Saviour, *If you believe not that I am he, ye shall die in your Sins.* There is but one Way whereby sinful Man can be freed from the Guilt of Sin, and that is, by the precious Blood of Christ, even by Faith in his Blood ; but the Wicked do either reject or neglect this Remedy, and therefore they must die in their Sins, that is, with the Guilt of all their Sins, both original and actual ; Sins of Omission and Sins of Commission, charged upon them ; God hath recorded them, they are written down in his Book, not one of them shall be forgotten in the Day of Account. *Isai.* lxx. 3. *A People that provoke me to Anger continually to my Face. But behold,* ver. 6. saith God, *it is written before me, I will not keep Silence.* So *Jer.* ii. 22. *Tho' thou wash thee with Nitre, and take thee much Soap, yet thine Iniquity is marked before me, saith the Lord.* As it is the blessed Privilege of the Righteous, that their Sins are blotted out, covered, forgiven and forgotten, so as that they shall never be remembered against them to their Condemnation, for there is no Condemnation to them that are in Christ Jesus ; so it is the Misery of the Wicked that Sin lieth at their Door, and that they must die not only for, but also in their Iniquity, *Ezek.* xxxiii. 9. *Fools,* saith Solomon, *make a Mock of Sin ;* Sin is now the Sport and Pastime of the Wicked ; but oh, when the Sinner's Conscience

Conscience comes to be awakened, whether at or after Death, and Sin, in the Guilt of it, charged home by the Law, and God shall set it in order before the Sinner's Eyes; what Work will it make, what an insupportable Burden will it then be found to be? Wo, wo, wo to that poor unhappy Creature that must for ever bear it! It had been good for that Man or Woman if they had never been born.

Secondly, The Wicked's being driven away in his Wickedness may intend this also, that they die and are driven away in the Filth and Pollution of all their Sins. Sin is a filthy Leprosy, which hath overspread human Nature; it is the most loathsome Disease in the World; it is an abominable Thing in the Sight of God, it is hateful to a holy God, for he is a God of purer Eyes than to behold Evil but with Abhorrence; and therefore, the Lord doth as it were intreat Sinners to forbear it, saying, *O do not this abominable Thing that I hate, Jer. xlv. 4. Ob what an abominable and filthy Creature is Man, who drinketh in Iniquity like Water? Job xv. 16.* Sin pollutes and defiles, and so spoils all, even the best Works of Men; it makes not only the Persons, but also the *Sacrifice of the Wicked to be an Abomination to the Lord, Prov. xv. 8. and xxi. 27.* As God is an holy God, so without Holiness none shall see him, so as to enjoy him, what then will become of the Wicked who die, and are driven away in the Filth of all their Sins? Heaven is a Place of perfect Purity, no unclean Thing shall enter there; what then will become of the filthy Sinner? *1 Pet. iv. 18. If the Righteous scarcely be saved, where shall the ungodly and the Sinner appear?* Thus the Wicked is driven away in his Wickedness, in his Filthiness; and then will that Saying be fulfilled upon them, *He that is filthy, let him be filthy still, Rom. xx. 11.* For as the Lord by the Prophet saith, *Because I have purged thee and thou wast not purged;* that is, as if the Lord should say, I have used Means to cleanse thee, even the Means of Grace, by which my People are cleansed; yea, I have opened a Fountain for Sin and for Uncleaness, but thou art not cleansed; therefore thou shalt not be purged from thy Filthiness any more, till I have caused my Fury to rest upon thee; I the Lord have spoken it, it shall come to pass and I will do it, I will not go back, neither will I spare, neither will I repent; according to thy Ways, and according to thy Doings shall they judge thee,

thee, saith the Lord God, *Ezek. xxiv. 13, 14.* Thus the Wicked is driven away in his Wickedness, *his Bones are full of the Sins of his Youth, which shall lie down with him in the Dust, Job xx. 11.* Wickedness is sweet in the Sinner's Mouth, he hides it under his Tongue, he spares it and will not forsake it, but keeps it still within his Mouth, but at length it proves to be a noisome and Soul-killing Poison within him. Death comes and drives him away, and then farewell Earth and farewell Heaven too; for he shall not see the Rivers, the Floods, the Brooks of Honey and Butter, *Job xx. 12, 13, 17.*

Again, *Thirdly*, Let me add this also, the Wicked is driven away in his Wickedness, that is, he dieth, he departeth out of this World under the Power of Sin. He hath been a Slave to Sin all his Days; Sin reigns in the unregenerate, it hath the Mastery over them, and either draweth them from God and their Duty to him, or else driveth them on to fight against God; Sin hath got the Ascendant, the Dominion over Man; and, I say, sometimes it forcibly draws him, and he is sadly enslaved by it; a Man is tempted, when he is drawn away of his own Lust and enticed, *James i. 14.* And sometimes again it drives him on against God, *Acts vii. 51. Ye Stiff-necked and Uncircumcised, ye do always resist the Holy Ghost.* Sin hath the Sinner at its Beck, and its Motions are readily obeyed; Sin saith, Break this Command, and omit that Duty, and presently Sin is obeyed; and oh what Slavery is this? *To whom ye yield yourselves Servants to obey, his Servants ye are whom ye obey, whether of Sin unto Death, or of Obedience unto Righteousness, Rom. vi. 16.* The Righteous are in some good Measure delivered from this Servitude in this Life, and shall be wholly freed from it at Death, when the Spirits of the Just are made perfect; but let not even the Godly give themselves up to Security, for Sin at present dwells in them, and will yet seek to have Dominion, and to bring them again into Bondage; for the Flesh lusteth against the Spirit, and is as contrary as it can be; let then all the Godly take Heed, *lest their Hearts be hardened through the Deceitfulness of Sin, Heb. iii. 13.* The Believer must fight and strive, and play the Man, and go forth to the Battle in the Strength of Christ, and daily endeavour the Mortification of Sin, in Hope and Confidence of Victory; seeing he hath a Promise, *that Sin shall not have Dominion, because he is not under the*

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Law but under Grace, Rom. vi. 14. But the Wicked, the Unregenerate is still in Bondage, tho' perhaps he know it not; *We were never in Bondage*, say the Jews to our Saviour, *John viii. 33.* But mark our Lord's Answer, *ver. 34. He that committeth Sin is the Servant of Sin:* Oh how doth Sin carry poor Man, as it were, headlong, it makes him set his Mouth against Heaven, and say to God, Depart from me, I desire not the Knowledge of thy Ways; it fills the Mind with Enmity against God, *Rom. viii. 7.* And tho' God threaten and denounce his Wrath from Heaven against Sin and Sinners, and Conscience also gives many a Check; yet on the Wicked goes in his wicked Way, till Death comes and drives him away, even when he is thus ensnared in and enslaved by his Sins. *Prov. v. 22, 23. His own Iniquities shall take the Wicked himself, and he shall be holden with the Cords of his Sins, he shall die without Instruction.* Now the Issue I bring it to is this; the Wicked, the Unregenerate being thus driven away in their Wickedness in the Service of Sin, shall never get free of this Servitude, nor be delivered from this Bondage, but shall be so overpowered and driven on by Sin, that they shall provoke God to his Face, even while he is pouring out his wrathful Indignation upon them in Hell, *Job xxxvi. 13, 14.* The Hypocrites in Heart heap up Wrath, they cry not when he bindeth them, they will not cry for Mercy, but still be heaping up Wrath, and adding fresh Fuel to the Fire of Hell. But I shall give some Reasons for these my Thoughts in this Matter. And,

First, the fallen Angels, who once were Angels of Light, but kept not their first Estate, but now are become Devils, being cast down from their Seats, being cast out of Heaven, and reserved in everlasting Chains under Darkness unto the Judgment of the great Day; these, I say, having been overpowered by Sin, are still held down to that Work; Sin is the Devil's Work, *he sinneth from the Beginning, 1 John iii. 8.* He did not only sin at the Beginning, but hath sinned ever since, as the Words import; thus he begun, and thus he hath gone on; it is his Trade which he hath followed all his Days; he hath the same wicked Nature, and persisteth in the same wicked Course, and is not humbled for what he hath done. This being the Case of these wicked Spirits, may we not then conclude it will be the same with wicked Men, who are driven out of the World in their

Wickedness, as the Devils were driven out of Heaven in their Wickedness?

2dly, My *second* Reason is this: The Wicked are so overpowered and driven on by Sin, that under temporal Judgments their Hearts rise up against God, and the more he punisheth them, the more they provoke him; this the Devil well knew, when he told the Lord, *That if he did but touch Job's Substance, and his Bone and his Flesh, he would curse him to his Face*; and to this End Satan stirred up his Wife to perswade him to it, *Job* i. 11. and ii. 5. And if *Job* had been a wicked Man, as his Friends judged him to be, no Doubt but the Devil had had his End in it; but *Job* was a righteous Man, and therefore he did not curse but bless God, when under his afflicting Hand. When the Lord shall come forth in the Way of his Judgments upon the World, in those dreadful Plagues which he hath threatened to pour down upon the Kingdom of Antichrist, how will Men carry it under them? *Rev. xvi. 21. There fell upon Men a great Hail out of Heaven, and Men blasphemed God, because of the Plague of the Hail, for the Plague thereof was exceeding great.* So *ver. 11. They blasphemed the God of Heaven because of their Pains and their Sores, and repented not of their Deeds.* So again, *Rev. ix. 20, 21. compared with Isai. viii. 21, 22. They shall curse their King and their God.* Thus then it is with the Wicked under temporal Judgments; Sin hath the Mastery of them, and what that prompts them to that they do, they even rise up against God, and vent their Blasphemies against him, even while he is pouring out his Wrath upon them: And therefore I conclude, that the Wicked being driven away in his Wickedness, in the Snares of Sin, and under the Power of Sin, will never be able to get free, but must do the Work and Drudgery of Sin for ever; and as he was treasuring up Wrath while he lived on Earth, so shall he be always adding Fuel to that Fire which shall burn for ever.

My *third* Reason is this: The Wicked shall be given up to their Lusts without Restraint, they shall be utterly forsaken of God, and his restraining Grace withdrawn from them; in this World, God, in some Measure, restrains the Lusts of Men, and keeps them in some Bounds; *I also withheld thee from sinning against me*, said God to *Abimelech*, *Gen. xv. 6.* I think it is one of the saddest Judgments that can befall a Man on this Side Hell, to be

given up of God to the Power of Sin. Some Instances we have of this, even of those, who against Light, against Means, against Mercies, have gone on to add Sin to Sin, provoking the Lord to Anger, till he hath given them wholly up to the Power of their Lusts, to sin without Restraint and without Remorse, yea to sin with Greediness, *Rom. i. 24.* Wherefore God gave them up to Uncleaness through the Lusts of their own Hearts; So ver. 26. God gave them up to vile Affections, and at last, God gave them up to a reprobate Mind, *to do those Things which are not convenient, being filled with all Unrighteous,* ver. 28, 29, 30. When Men are thus far forsaken and given up of God, oh how doth Sin hurry them? so that they overpass the Deeds of the Wicked, as the Prophet speaks, *Jer. v. 28.* On they must go, tho' Death temporal and eternal be before them; they cannot cease from Sin, as the Apostle saith, *1 Pet. ii. 14.* Now, if this be such a sore Judgment to be given up to Sin without Restraint in this Life, then I conclude that this will be the Case of the Wicked after Death; they shall be utterly forsaken of God, his Spirit shall never more strive with them, but Sin shall have the Mastery of them for ever: There are two Sorts of Lust in Men, the Lust of the Body and the Lust of the Mind, as the Apostle speaks, *Eph. ii. 3. fulfilling the Desires of the Flesh and of the Mind.* The first Sort makes a Man resemble a Beast, the second makes him like a Devil; they are called the Devil's Lusts, *John viii. 44. Ye are of your Father the Devil, and his Lusts ye will do.* Now then, however it may be with regard to the Lust of the Body after Death, yet I conclude that the poor forsaken Sinner shall be given up to the Lust of his Mind, which shall prevail over him for ever.

Lastly, Let me add this also; the Scripture is plain that the Wicked in Hell shall not only weep and wail under the Torments which they suffer; but shall gnash their Teeth also, even with Despite against God, and against his blessed Saints in Heaven, *Luke xiii. 28. There shall be weeping and gnashing of Teeth, when ye shall see Abraham, Isaac and all the Prophets in the Kingdom of Heaven, and you yourselves thrust out; Gnashing of Teeth in Scripture denotes Rage, Malice, and Spite. Psal. xxxvii. 12. The Wicked plotteth against the Just, and gnasheth upon him with his Teeth.* So *Psal cxii. 10.*

The

The Wicked shall see it and be grieved, he shall gnash with his Teeth and melt away. So the Persecutors of the Martyr Stephen, *Acts vii. 54.* *When they heard these Things they were cut to the Heart, and gnashed upon him with their Teeth.* The Wicked gnash their Teeth at the Godly now; well, they shall have gnashing enough in Hell, if that will do them any good; but alas! that will not ease their Torments, but rather increase them. The highest Degree of Sin is to sin against God with Spight, especially after Illumination. This sets the Sinner beyond Hope of Repentance, and out of the Reach of Pardon, *Heb. x. 29.* This a poor Creature may be left to here, but how much more in Hell? For the Wicked being driven away in his Wickedness, Hell-fire will not change his Nature; and as he was an Enemy to God here, so will he be for ever; and as he did not love the Godly here, so he will be so far from loving them hereafter, that he will envy their blessed Condition to all Eternity. And thus as the Righteous shall rejoice to see the just Vengeance of God upon the Wicked, so shall the Wicked fret and howl for Vexation of Spirit, *Isai. lxxv. 14.* And thus while God is punishing, they are sinning, and while they are sinning God is still punishing; and this is like to be the Work between an infinite God and a lost Creature for ever. Who would not dread the Thoughts of being one of that unhappy Number, who are driven away by Death in their Wickedness, even in the Guilt, Filth and Power of Sin? Wo, wo, to every poor Sinner, who shall be thus driven away in his Wickedness; for this will be the Consequence of it, such shall rise again in their Sins, and come to Judgment in their Sins, where they shall receive their final, fearful Doom, *Go ye Cursed into everlasting Fire prepared for the Devil and his Angels.* And thus, as they were driven away by Death out of this World in their Wickedness, so shall they be driven away from the Judgment-seat, driven away from the Presence of God, from the Face of Jesus Christ, from Heaven's Happiness, from the Company of blessed Saints and Angels, and in all their Sins driven into everlasting Burning.

I come now to make some Use of this Part of my Text and Doctrine.

And is this the Case of the Wicked in Death? Are they thus driven away in the Guilt, Filth, and Power of Sin? Are they driven away from all their Comforts,

Companions,

Companions, Delights, and good Things? Are they driven into Hell, into endless Woe and Misery? Then this informs us, *first*, of the fearful dangerous Condition that every unregenerate Person is in, who put far away the evil Day, and think not of Death till it cometh and driveth them away. *The Wicked stand in slippery Places*, as the Psalmist speaks, *they are brought into Desolation as in a Moment*, and then how are they consumed with Terrors? *Psal. lxxiii. 18, 19.* *2dly*, Is this the Case of the Wicked in Death? Then this informs us what a bewitching Thing Sin is, that poor Souls should love it, chuse it, and delight in it, notwithstanding the dreadful Consequence of it; *they have chosen their own Ways, and their Soul delighteth in their Abominations, I also, faith God, will chaste their Delusions, Isai. lxvi. 3, 4.* The Pleasures of Sin are but short-lived Pleasures, they are but for a Season, as the Apostle faith, *Heb. xi. 25.* But the End thereof is Death; *the Wages of Sin is Death.* If a Man live an hundred Years, and yet be in his Sins, yet be unregenerate, what hath he been working for? Why truly, the Fruit of all his Travel is Death, this is all the Wages he is like to have for his Work, *Isai. lxv. 20.* *The Sinner being an hundred Years old shall be accursed.* Oh the Folly of Sinners, to be Slaves to Sin all their Days, and have nothing but Death and a Curse, or an accursed Death for their Pains. *3dly*, If this be the Case of the Wicked in Death, then let not the Godly envy them, tho' they prosper for a while in this World; for *they are exalted but for a little Time, and are gone and brought low, and are taken out of the Way, Job xxiv. 24.* The Prosperity of the Wicked hath sometimes been a Snare, and a Stumbling-Block to the Godly. *Psal. lxxlii. 3.* *I was envious at the Foolish when I saw the Prosperity of the Wicked:* But let the Godly take Heed of this Snare; *Fret not thyself because of evil Doers, neither be thou envious against the Workers of Iniquity, for they shall be cut down like the Grass, and wither like the green Herb, Psal. xxxvii. 1, 2.* Like Sheep they are laid in the Grave, Death shall feed sweetly on them, and the Upright shall have Dominion over them in the Morning. *Psal. xlix. 14.* *Wait with Patience a While, O ye Righteous, and you shall find that better is a little with the Fear of the Lord, even that little which a righteous Man hath, than the Revenues of many Wicked, Psal. xxxvii. 16.* Re-
member

member that the Wicked have their good Things in this Life, but the End of the Righteous is Peace, even Peace in Perfection ; which consists in the Absence of all Evil, and in the Presence and Enjoyment of all Good. *4thly*, Is this the dreadful State of the Wicked in Death ? Then let all unregenerate Persons be admonished and persuaded to seek Deliverance from it ; *Knowing therefore the Terrors of the Lord we persuade Men*, 2 Cor. v. 11. Oh that poor Souls would be persuaded to think seriously on Death, to consider of their latter End, and how terrible it will be, to be driven away in their Wickedness, after all the Calls, Warnings, Counsels, Means, Mercies, Opportunities they have been favoured with ; yet Death cometh, and findeth them in their Sins, and so driveth them away, and they may then cry out with those in the Prophet, *Jer. viii. 20. The Harvest is past, the Summer is ended, and we are not saved.* Ah dreadful Case indeed ! Therefore, I say, seek Deliverance from Sin while the Season lasteth, before the Day wear away, and the Night come wherein no Man can work. Hear then, thou wicked, Christless, graceless one ; thou art at present without Hope, but it may be thou art not past Hope ; for the Scripture holds out a Ground of Hope to the chief of Sinners, upon their turning, believing, repenting, and closing in with the Lord Jesus Christ. Therefore, *seek ye the Lord while he may be found, call upon him while he is near, let the Wicked forsake his Way, and the unrighteous Man his Thoughts, and let him turn unto the Lord, and he will have Mercy on him, and to our God for he will abundantly pardon*, *Isai. lv. 6, 7.* But perhaps some poor deluded Souls will be ready to say, you give good Counsel, and we intend by the Grace of God to follow your Advice, for we would be loth to go to Hell when we die, but we think, or at least we hope it may be Time enough yet ; we are but young, and may have many Years to live, and we would willingly see a little of the World, and take our Pleasure in it for a while, as the most do ; and when we come to be a little acquainted with the Affairs of the World, and have had a little of the Pleasure of it, when we get settled in the World, and get something before Hand, we shall have more Leisure and better Opportunity to serve God, to become Religious, to look after Salvation, and to provide for Eternity. Well, Souls, Are these your Thoughts, are these your Reasonings ? And will you abide by them ?

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I shall at present leave but this Sentence with you ; May the Lord set it home upon your Hearts and awake you by it, *Eccl. xi. 9. Rejoice, O young Man in thy Youth, and let thy Heart cheer thee in the Days of thy Youth, and walk in the Ways of thine Heart and in the Sight of thine Eyes, but know that for all these Things God will bring thee into Judgment.* If thou wilt venture, Judgment is before thee, and thou knowest not but thou mayst be the next that shall be called to the Bar : Others there are that have spent their Youth and the Flower of their Days in the Ways of Sin, and yet still they have their Excuses and Delays ; a little more Sleep, a little more Slumber, saith one ; I must look after my Farm, saith another ; I must mind my Trade, attend my Shop, and serve and please my Customers, saith a third. Thus the most have their Excuses ready ; but they are but idle vain Pretences ; for the main Cause of all this Mischief, even the Neglect of God and his Ways, and of our own eternal Concernments, is the Want of an Heart, *Prov. xvii. 16.* For a Man may seek the Lord and serve him, he may attend the Concerns of his precious Soul, and prepare for Death, provide for Eternity, and yet mind his Trade or Calling, which divine Providence hath set him in, in the World ; only the Kingdom of Heaven and the Righteousness thereof should in the first and chief Place be sought after, and other Things in Subordination thereunto.

Therefore, once more, let me admonish, perswade, yea, beseech you, who are yet in your Sins, to seek Deliverance out of this your sad Condition ; and know this, that there is but one Way of Escape, and that is by Jesus Christ ; for if you neglect this Remedy, there remaineth no more Sacrifice for Sin ; God will never send sinful Men another Saviour, therefore how shall we escape if we neglect so great Salvation ? Come, dear Souls, God is now on a Throne of Grace ; he is now exalting himself in his Dispensation of Mercy and Grace in Christ Jesus ; and as Moses lifted up the Serpent in the Wilderness, so is the Son of Man lifted up in the Gospel, that the Ends of the Earth might look unto him and be saved. Now Jesus Christ stands forth with open Arms, to receive and embrace coming Sinners, yea he hath declared, that him that cometh he will in no wise cast out, *John vi. 37.* To Day then, if you will hear his Voice, he will bring near his Righteousness,

Righteousness, and his Salvation shall not tarry. So much for the first Part of my Text and Doctrine.

I come now to the second Branch ; *The Righteous hath Hope in his Death.* In speaking to this I shall shew,

First, Who are the Righteous.

2dly, What the Righteous have Hope of in Death.

3dly, What it is that the Hope of the Righteous is founded upon ; what are the Grounds and Reasons of the Righteous Man's Hope in Death.

4thly, Make some Use of this Part.

First, Who are the Righteous, that in my Text are said to have Hope in their Death? And here by the Righteous I do understand is meant every true Believer, every regenerate Person ; these are they who in my Text are distinguished from the Wicked, and their hopeful State in Death declared. These are they, who, in Scripture Account, are the only Righteous Persons ; and they come under this Denomination, or bear this Character upon a threefold Account.

1st, The Believer is called Righteous, being so made and so accounted in Christ Jesus, who of God is made Righteousness to him, *1 Cor. i. 30.* Fallen Man is under an utter Impossibility ever to attain Righteousness by the Law or old Covenant, *for by the Deeds of the Law shall no Flesh be justified in the Sight of God ;* the Law concludes all, both *Jews and Gentiles* under Sin, and condemns all as guilty before God. Carnal Sacrifices cannot take away Sin ; Thousands of Rams profit not ; moral Virtues and Religious Duties come short of that Righteousness the Law requires ; and therefore we all need a better Righteousness than our own to appear before God in, even a perfect Righteousness, whereby the Law, in the utmost strictness of it, is fulfilled ; and this Righteousness the Believer hath in Christ ; *for he is the End of the Law for Righteousness to every one that believeth,* *Rom. x. 4.* And here, by the Way, give me leave, my Friends, to mention a few Words concerning our deceased Sister, whose Death occasions this Discourse, tho' it is not my usual Way, on such Occasions, to spend your Time in the Encomiums of the Dead, but rather to instruct the Living : But bear with me a little. This our deceased Friend hath made an open and public Profession of the Name and Ways of Jesus Christ for many Years, and under this Profession she was a Member of, and walked

in Communion with this Church, in the Order and Ordinances of the Gospel; she was diligent and constant in attending upon the Lord in the public Ordinances of his House, a circumspect Walker in the Ways of God, one that was careful to adorn the Doctrine of the Grace of God, which she professed with a suitable Conversation; and how like a good Christian, yea as a Mother in *Israel*, she behaved in all those Relations into which by Providence she was called, is so fully known, that I need not say any Thing; and my End in mentioning these few Things, among many that I might have told you in her Commendation, is to let you know, that it was not her Profession, nor her Conversation that she trusted to for Salvation, but her rejoicing was in Christ Jesus; to him she looked, on him she believed, in him she trusted; for these were her Words, when I visited her in her last Sickness, *I am a poor Creature*, said she, *but in the Lord have I Righteousness and Strength*. The Words you may find in *Isai. xlv. 24. Surely shall one say, in the Lord have I Righteousness and Strength*. This is that Righteousness of God, revealed in the Gospel, which is given to and put upon all that believe, for there is no Difference, *Rom. iii. 22*. This then, in the first Place, is that, on the Account whereof every Believer is called a Righteous Person; having the perfect everlasting Righteousness of the Lord Jesus Christ imputed to them, and therefore are they said to be compleat in him, *Col. ii. 10*.

2dly, Regenerate Persons come under this Character of being righteous, on the Account of an inherent Work of Grace within them. There is in every true Believer a Work, a Principle of Righteousness, even a new Principle, a new Nature; it is called a new Creature, it is the Work of the blessed Spirit in Regeneration, which shall never be destroyed; it is the Seed of God, which is and doth remain in them that are born of God; so that it is said of them, they do not, they cannot sin, *1 John iii. 9*. that is, they do not allow themselves in Sin, as *Paul* saith, *Rom. vii. 15*. The Regenerate Person hateth Sin, it is the Burthen and Vexation of his righteous Soul; he is become dead to Sin, but alive to Righteousness; he delighteth in the Law of God after the inward Man. The Wicked, the Unregenerate, have wicked Principles in them, as hath been before shewed; and therefore they delight in Wickedness, it agreeth with their Nature; but

the Regenerate are changed, old Things are past away ; and tho' Sin dwelleth in them, in the Strength of Christ they endeavour the Mortification of it ; they would willingly be holy because God is Holy.

3dly, Believers are called Righteous, because they work Righteousness. The Grace of God teacheth them to *deny Ungodliness, and to live soberly and righteously and godly in this present evil World*, Tit. ii. 11, 12. *There is a Way of Righteousness in which the Believer walketh, yea a Work of Righteousness which he doth*, 1 John iii. 7. *Let no Man deceive you, he that doth Righteousness is Righteous ; but he that committeth Sin is of the Devil*, ver. 8. Thus I have shewed you who are the Righteous, and in what Respects they are so called ; being accounted Righteous in Christ, endowed with a Principle of Righteousness, and enabled to perform Righteousness ; by the first they stand righteous before God, by the second they are made meet for Communion with, and the Enjoyment of God ; and by the last, they shew forth Righteousness before Angels, Men and Devils.

I come now to the second Head, *viz.* To shew what it is the Righteous have Hope of in Death.

1st, The Righteous have Hope, that Death shall not hurt them, but turn to their Advantage. Death cometh to the Wicked as a Curse, as hath been before said ; but not so to the Righteous ; Death as to them hath lost its Sting, and so cannot hurt them ; when Death cometh to the Righteous, and taketh them away, it is from the Evil to come, *Isai.* lvii. 1. Death to the Righteous is said to be no Death, *Prov.* xii. 28. *In the Way of Righteousness is Life, and in the Pathway thereof there is no Death.* Death to the Godly is a sweet Sleep, they sleep in Jesus ; it is the End of their Warfare, it is the finishing of their Work ; and of them it may well be said, that *better is the Day of their Death than the Day of their Birth*, *Eccl.* vii. 1. Death puts an End to their sinning, and an End to their sorrowing ; and this is their Hope, that Death will be their Gain, *Phil.* i. 21.

2dly, The Righteous have Hope, that the Lord will not leave them in Death, but that he will take Care of their precious Souls. *Tho' I walk through the Valley of the Shadow of Death, said the Psalmist, yet I will fear no Evil, for thou art with me*, *Psal.* xxiii. 4. It is the Privilege of the Righteous to be brought by Death to a more

full Enjoyment of Jesus Christ, *even to be with him where he is*, Phil. i. 23. *I desire to depart and to be with Christ, which is far better.* Here then is the Hope of the Righteous in Death, that the Lord will not leave them in that needful Hour, but that he will be with them, and also command his Angels, those ministring Spirits, to conduct their immortal Souls to his Presence, where they shall behold his Face in Righteousness. *Lazarus, the Beggar, when he died, was carried by the Angels into Abraham's Bosom*, Luke xvi. 22. It is one special Act of a righteous Person's Faith, in a dying Hour, to commit a departing Soul into the Hands of God, into the Hands of Jesus Christ, and this is a Discovery of the Believer's Hope in Death, *Psal. xxxi. 5. Into thy Hands I commit my Spirit, for thou hast redeemed me, O Lord God of Truth.* So the Martyr Stephen, in his last Moments, *Lord Jesus receive my Spirit*, Acts vii. 59. Oh what a choice Act of Faith is this! What a blessed Hope is this, that the Righteous have in Death! An Hope of seeing Jesus, of being present with the Lord, when once absent from the Body!

3dly, The Righteous have Hope in Death of a glorious Resurrection. This is another Thing that the Godly have Hope of, even that their Bodies shall not be forgotten in Death, nor lost in the Grave; but that, at the second and glorious appearing of Jesus Christ, they shall rise again to a blessed Immortality. *1 Theff. iv. 16. For the Lord himself shall descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God, and the Dead in Christ shall rise first.*

The Wicked, indeed, shall rise again at the End of the World, but it will be to everlasting Shame and Contempt, *to everlasting Damnation, but the Righteous unto Life eternal.* *John v. 28, 29. The Hour is coming, when all that are in the Graves shall hear the Voice of Jesus Christ, and shall come forth, they that have done good to the Resurrection of Life, and they that have done Evil to the Resurrection of Damnation.* This then is what the Righteous hope for, that as sure as Jesus Christ was raised up from the Dead, and in our Nature advanced to Glory, so shall they, by virtue of their Relation to, and Union with Christ, obtain a glorious Resurrection; they look, they hope, they wait for the Saviour, the Lord Jesus Christ from Heaven, who shall change their vile Bodies,
and

and fashion them like to his own glorious Body, according to the working of his mighty Power, whereby he is able to subdue all Things to himself, *Phil. iii. 20, 21.* O my Friends, what a blessed Hope is this! That these vile, these mortal, these sinful Bodies, should be thus raised up from the Dust, and be made incorruptible, and clothed with Immortality, and made to shine as the Sun in the Kingdom of their Father! Well might *Balaam* say, *Let me die the Death of the Righteous, and let my last End be like his.*

4thly, The Righteous have Hope in their Death, that they shall see Jesus Christ in his Glory at his Coming. It is one Property of a gracious Soul, to love Christ now, upon that Report that is spread abroad of him in the Gospel. *1 Pet. i. 8. Whom having not seen ye love.* And sometimes he is pleased to make some gracious Manifestations of himself to the Souls of his People, in a Promise, in an Ordinance, even so as he doth not manifest himself to the World; and this to the Believer is very delightful, *Song ii. 3, 4.* But this is but an imperfect Sight, the Apostle calls it, *seeing through a Glass darkly, 1 Cor. xiii. 12.* But when he shall appear they shall see him as he is, *1 John iii. 2.* A gracious Soul now longs and looks for the appearing of Jesus Christ, that he may see him face to face; then will he shew them all his Glory, and all his Beauty; and what a lovely Sight will this be to the Righteous? Once, and but once, as I remember, our Saviour, when on Earth, was pleased to grant to his Disciples a Glimpse of his Glory in the Mount, when he was transfigured before them, tho' only to some of his Disciples, not to all of them; whereupon *Peter* cries out, *it is good for us to be here*; he was not willing to lose such a Sight as this, *Matt. xvii. 1, 2, 3, 4.* From whence we may observe, that the Lord Jesus doth not grant to all his People the same Manifestation of himself in this Life; *Peter, James* and *John* are thus favoured; but I find no more of them admitted to behold such a Display of his Glory; yea, and these but once. Let doubting Souls remember this; Desponding Soul, thou mayst be a true Disciple of Christ, tho' thou hast not such Views and Discoveries of him as some others have; he distributeth to every Man severally as he will. Neither let such precious Souls as do not find so much of the Sweetness of the Presence of Christ, as in Time past they have had, conclude therefore,

therefore, that his Love is the less towards them ; he may once give them such a Sight of himself as they may never find the like again in all their Lives. But yet, O righteous Souls, go ye on and hope to the End ; *your Eyes shall see the King in his Beauty*, *Isai. xxxiii. 15, 16, 17.* The Lord Jesus hath prayed that his People, even those whom the Father hath given to him, *may be with him to behold his Glory*, *John xvii. 24.* When our Saviour left this World as to his bodily Presence, how did his Disciples look and gaze after him, till they were told by an Angel, *that the same Jesus, which they saw go up to Heaven, should come again ?* Then they left gazing, they returned to *Jerusalem*, and lived and looked and hoped for his second Appearing, knowing that then they shall never lose Sight of him more.

5thly, The Righteous have Hope in their Death, that the Lord Jesus Christ, at his Coming, will remember them, own them, and welcome them into his Presence. First, That he will remember them, *Psal. cxii. 6. The Righteous shall be had in everlasting Remembrance ;* this was the Prayer, and doubtless the Hope of the penitent Thief upon the Cross, *Lord remember me when thou comest into thy Kingdom.* But in what Respects will Jesus Christ remember the Righteous at his Coming ? 1st, He will remember their Persons ; that they are the very Persons who were given to him by the Father ; that they are the Persons whom he went to redeem, and for whom he shed his Blood ; whose Sins he bare, and who were the Travel of his Soul ; that they are the Persons, whom, at such a Time, he called out of such a Family to Faith in himself, and to a Participation of all the Blessings and Benefits of his Mediation. *Isai. xliii. 1. Fear not, for I have redeemed thee, I have called thee by thy Name, thou art mine, saith he.*

2dly, He will remember what they have done for him, when they were in the World. *I was an hungred, and ye gave me Meat, thirsty, and ye gave me Drink, &c. Matt. xxv. 35, 36.* He is not unrighteous to forget their Work and Labour of Love, which they have shewed to his Name. *Heb. vi. 10. He will remember their Graces, their Duties, all the Acts and Fruits of their Love to him. Jer. ii. 2. I remember thee, the Kindness of thy Youth, the Love of thine Espousals, when thou wentest after me in the Wilderness, in a Land not sown,*

3dly,

3dly, He will remember their Afflictions, Temptations, Persecutions, which they have endured for his Names sake, and will requite them good for the same. 1 Cor. iv. 17. *For our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory.*

2dly, The Righteous have Hope that Jesus Christ will also own them at the last Day, when he shall disown all the World besides, *they shall be mine, saith the Lord, in that Day when I make up my Jewels*, Mal. iii. 17. Here, in this World, the Righteous own Jesus Christ and his Cause, and therefore the World hates them, rejects them, and casts them out; they are accounted as the Off-scouring of all Things, as the Apostle speaks; and sometimes the Lord seemeth as if he did not regard them, as if he had forgotten them and rejected them; but yet there is Hope for the Righteous in Death, that the Lord Jesus will own them at his Coming, that he will then account them his Jewels, that he will acknowledge them before the Father, and in the Presence of all the holy Angels. Rev. iii. 5. Speaking of him that overcometh, saith Jesus Christ, *I will confess his Name before my Father, and before his Angels*; read also Matt. x. 32. Luke xii. 8. Oh what a blessed Hope is this? What Matter of Joy will this be to the Righteous? When all profane Sinners shall be rejected by Jesus Christ; and formal Professors, who notwithstanding all their Profession, are yet far from that Righteousness I have described, shall be told by Jesus Christ, in the Presence of all the holy Angels, that he doth not know them. Then for Jesus Christ to own the Righteous as his Brethren, as his Spouse, as his Body, as his Fulness, as Fellow-Heirs with him of all the Good and Glory of Heaven; this will be to them a sweet Refreshing. Who would not wish to be one of that happy Number? Then, saith the Prophet, *shall ye return and discern between the Righteous and the Wicked, between him that serveth God and him that serveth him not*, Mal. iii. 18. Again, the Righteous have hope that Jesus Christ at his Coming will welcome them into his Presence, and a joyful Welcome will it be to them. John xvi. 22. *I will see you again, and your Heart shall rejoice.* Come, my Beloved, may we conceive Christ saying to them, I rejoice to see you; my Desires have ever been towards you, tho' I have been absent from you, and now you are come
I have

I have what I desired ; now you shall dwell with me for ever ; for him that overcometh will I make a Pillar in the Temple of my God, and he shall go no more out. *Rev. iii. 12.* Therefore, come ye blessed of my Father, inherit the Kingdom prepared for you.

6thly, and lastly, The Righteous have Hope in Death of a blessed Immortality ; Hope of eternal Life. This is what they have been seeking and had their Eye upon while they lived, and this is what they have Hope of when they die. *Rom. ii. 7.* To them, who by patient Continuance in well-doing, seek for Glory and Honour and Immortality, he will render eternal Life. Hence Believers can sometimes rejoice in Hope of the Glory of God ; and this Hope maketh them that they are not ashamed, either in Life or Death, *Rom. v. 2, 5.* It is the Possession of Heaven, the Fruition of God, the Absence of all Evil, the Enjoyment of all desirable Good, even a whole Heaven of Bliss and Glory, and that for ever and ever, that the Righteous hope for, and Death itself cannot deprive or disappoint them of this their Hope. *When a wicked Man dieth there is an End of his Hope, his Expectation shall perish, Prov. xi. 7. Yea his Hope shall be as the giving up of the Ghost ;* but it is not so with the Righteous ; for there is Hope in their End ; *the Hope of the Righteous is Gladness, Prov. x. 28.* And so they will find it, when they come to Heaven ; when they come to the Possession and Fruition of all that Good and Grace and Glory which they have hoped for ; when all Tears shall be wiped from their Eyes ; when they shall sin no more, and sorrow no more, suffer no more, be tempted no more ; but their Habitation shall be above, with God the Father, Son and Holy Ghost, blessed Angels their Companions, and Joy and Praise their delightful Work to all Eternity.

3dly, Proceed we now to consider what it is that the Hope of the Righteous is founded upon. What are the Grounds and Reasons of the righteous Man's Hope in Death ? There are three Things, especially, on which the Hope of the Righteous in Death is founded.

1st, What Jesus Christ hath done, and is doing for them.

2dly, What the Spirit of God hath done in them.

3dly, The Promise which God the Father hath made to them.

Perhaps it may be thought by some, that this last should have

have been first; that I should have laid the Father's Promise as the first Ground of the Hope of the Righteous; but when I considered, that a Person must first know and believe something of what Christ hath done for him, and also experience something of the gracious Work of the Spirit of God in him, before he can apply the Promise of eternal Life to himself, I chose to place it in this Order; for a Man without Christ is a Stranger from the Covenants of Promise, and also without any good Hope of Salvation, *Eph. ii. 12.*

But to proceed, 1st, The Hope of the Righteous is founded on Christ, and what he hath done and is yet doing for them. *1 Tim. i. 1. And the Lord Jesus Christ, which is our Hope;* and the Apostle to the *Corinthians* saith, *1 Cor. xv. 19. If in this Life only we have Hope in Christ, we are of all Men most miserable;* from whence it is evident, that the Hope of the Righteous is bottomed on Christ, and that it reaches beyond this Life, even to Eternity; they have Hope in Death. Now here we have a large Field to walk in, should I enlarge on all these Things, wherein the Hope of the Righteous is founded on Christ; but I shall be brief, and only name a few Things.

First, The Hope of the Righteous is founded on the Person of Christ as God-Man; as such he is called the Hope of *Israel*, *Jer. xiv. 8. Acts xxviii. 20.*

2^{dly}, On Christ in his Sufferings and Death, in that he hath by his Death and Bloodshed made Peace for Sinners, Enemies; he hath been made Sin and a Curse, and hath obtained eternal Redemption; and therefore, *let Israel hope in the Lord, for with the Lord there is Mercy, and with him there is plenteous Redemption, Psal. cxxx. 7.*

3^{dly}, The Hope of the Righteous is founded on Christ in his Righteousness, in his perfect Conformity to the whole Law, whereby he is become *the End of the Law for Righteousness, to every one that believeth, Rom. x. 4.* And therefore, surely shall one say, *in the Lord have I Righteousness and Strength.*

4^{thly}, The righteous Man's Hope is founded on Christ in his Resurrection, *1 Pet. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again to a lively Hope by the Resurrection of Jesus Christ from the Dead.*

5^{thly}, The Victory of Christ over Sin, Death, Hell,

all the Powers of Darkneſs, and all Enemies whatſoever, is another Ground of the Hope of the Righteous in Death. Our Jeſus hath ſpoiled Principalities and Powers, he hath led Captivity captive, he hath got the Keys of Hell and Death; and therefore, *O Death where is thy Sting? O Grave where is thy Victory?* ſaith the Believer, in a Way of Exultation before hand; *for we are more than Conquerors, through him that loved us,* 1 Cor. xv. 55, 56, 57.

6thly, Chriſt's Aſcenſion and Exaltation at the Father's Right-Hand, is another Ground of the Hope of the Righteous in Death; Chriſt is gone to Glory in our Nature, he is entered as our Fore-runner within the Vail, and there he is accepted and highly honoured; and Hope, as the Anchor of the Soul, entereth in alſo after him, and taketh a ſure and ſtedfaſt Hold of him; and by this the Righteous is ſtaid in the Storm of Death, *Heb. vi. 18, 19, 20.*

7thly, Chriſt's Interceſſion is another Ground of the Hope of the Righteous in Death. *Heb. vii. 25. He is able to ſave to the uttermoſt all that come to God by him, ſeeing he ever liveth to make Interceſſion for them;* O ye righteous Ones, ſhould any Fears of miſcarrying at laſt oppreſs your Minds, break your Peace in a dying Hour, here is your Relief, here is your Ground of Hope and Comfort. *Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, and is at the Right-Hand of God, who alſo maketh Interceſſion for us. Rom. viii. 34. He that now keeps the Righteous from falling, is able alſo to preſent them faultleſs before the Throne of his Glory with exceeding Joy.*

Laſtly, The Hope of the Righteous in Death is founded on Chriſt in their Union with him; every Believer is inſeparably united to the Lord Jeſus Chriſt, joined in an everlaſting Bond unto him; Death cannot break this Union, *for when they ſleep, they ſleep in Jeſus,* 1 Theſſ. iv. 14. *The Righteous are in Chriſt both living and dying, and Chriſt is in them as a ſure Ground of their Hope of Glory,* Colof. i. 17. Thus I have named a few Things, wherein the Hope of the Righteous in Death is bottomed on Chriſt; and truly, as the Prophet ſaith, *in vain is Salvation hoped for from the Hills, or from the Multitude of Mountains; for in the Lord our God is the Salvation of Iſrael,* Jer. iii. 23.

But I proceed, 2dly, The Hope of the Righteous in Death is grounded upon what the Spirit of God hath done

done in them; for this see *Isai. xxvi. 12. Lord thou wilt ordain Peace for us, for thou hast wrought all our Works in us.* The Hope of the Righteous, that Peace will be their Lot at last, is the Experience they have of the Work of the Lord in them here. So *Paul* expresses a great deal of Hope and Confidence, as to his future State, how it would fare with him after Death, *2 Cor. v. 1. 2. If the earthly House of this Tabernacle were dissolved, we have, saith he, an House not made with Hands, eternal in the Heavens;* yea he was confident, if he were but absent from the Body, he should be present with the Lord. Now what was the Ground of his Hope and Confidence, that it should be so well with him after Death? Why, it was this, *ver. 5. He that hath wrought us for the self-same Thing is God, who also hath given unto us the Earnest of the Spirit;* it was an Experience of the in-being of the Spirit, of the inward Work of the Spirit in Regeneration, and his progressive Work in Sanctification, that was the Ground of his Hope.

First, Because the Work of Grace being once begun, can never be destroyed, *Phil. i. 6. Being confident of this very Thing, that he which hath begun a good Work in you, will perform it to the Day of Jesus Christ.*

2dly, In this Work of the Spirit lies the Saint's Meetness for Glory; tho' the Work of Grace within be no Part of our Justification before God, yet it is our Preparation, or that wherein consists our Meetness for the Enjoyment of God; for *without Holiness none shall see God; unless a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God, John iii. v.* This is that Seed of God in the Regenerate, which remaineth, *so that they cannot sin unto Death, or fall away so as to perish, 1 John iii. 9.* This then is a Ground of Hope, that the Lord will not forsake this excellent Work of his own Hands. Again, the Spirit of God maketh many gracious Discoveries unto the Souls of the Righteous; he revealeth Christ in them, he applieth Christ to them, he maketh known the Father's Love to them, he cometh as a Comforter, and bringeth Peace to them; insomuch that they sometimes abound in Hope through the Power of the Holy Ghost, *Rom. xv. 13.* It is one Work of the Holy Ghost, to take of the Things of the Father and the Things of the Son, and shew them to his People; and what a Ground of Hope is this for the Righteous? When

the Spirit comes in with the Manifestation of the Father's Love, Grace and Kindness to the Soul ; when he brings in Christ with all his Sweetness, Fulness, Suitableness, and presents all to the Soul as its own, as sometimes he doth ; so that the Soul can say, this God is my God for ever and ever, this Jesus is my Saviour, he hath loved me, and he gave himself for me ; what is this but the Witness, the Earnest, the sealing of the Spirit, of which the Apostle speaks, whereby *the Righteous are sealed unto the Day of Redemption* ? Hence a gracious Soul doth encourage itself to hope, as *Manoah's Wife* did her Husband, *Judges* xiii. 23. *If the Lord were pleased to kill us, he would not have told nor shewed us such Things as these.* The Psalmist, in *Psal.* lxxi. 5. tells the Lord, *he had been his Hope and his Trust from his Youth* ; and the Reason was, because he had experienced, that *the Lord had holden him from the Womb*, ver. 6. and that *he had also taught him from his Youth*, ver. 17. and therefore resolves, *that he will hope continually*, ver. 14. As if he should say, Lord, I have had such large Experience of thy Power, Goodness and Mercy ; such Experience of what thou hast done for me, and also done in me, that tho' I see great and sore Troubles, tho' Strength faileth, and old Age cometh upon me, yet I will not let go my Hold of thee, but will hope continually that thou wilt bring me up again from the Depths of the Earth ; that thou wilt increase my Greatness, and comfort me on every Side, ver. 20, 21. Thus past and also present Experiences are a Ground of Hope of future Mercies.

But 3dly, The Hope of the Righteous in Death is grounded upon the Promises, which God the Father hath made to them, *Tit.* i. 2. In Hope of eternal Life, which God, that cannot lie, promised before the World began.

Observe, here is, *first*, The Object of Hope, or that which the Righteous hope for, and that is eternal Life.

2dly, The Ground of this Hope, and that is the Promise of God.

3dly, Here is the Certainty of the Performance of the Promise the Truth of God, it is God that cannot lie, who made the Promise.

4thly, When the Promise was made, and that was before the World began.

But then 5thly, To whom was this Promise made ? I conclude it was made to Jesus Christ, as the Head and Surety

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Surety of the Elect of God, and to them in him, that is to say, it was made to Jesus Christ for them, and in their Behalf.

Then 6thly, How this Promise came to be known, and that is by the Gospel, as in the following Words, *ver. 3. But in due Time manifested his Word through Preaching*; that Word, that true and faithful Word of Promise, made and passed in Heaven by the Father unto Jesus Christ, is now published in the Gospel, it is made known through Preaching. This Promise contains in it all that Grace given us in Christ Jesus, before the World began, but now is made manifest by the appearing of Jesus Christ, *who hath brought Life and Immortality to Light by the Gospel, 2 Tim. i. 8, 9.*

But here two Questions may arise; 1st, Where doth it appear, or where is it manifest in the Gospel, that God the Father did from everlasting make such a Promise of eternal Life to Jesus Christ?

2dly, How this Promise thus made manifest through Preaching, is or can be a Ground of Hope to the Righteous in Death?

To the *first* I answer, that God did make such a Promise, so long ago as before the World began, is affirmed in this Place, *Tit. i. 2.* And that it was made to Jesus Christ, I think, cannot well be denied, seeing it was made before Man had any actual Existence, and not to Jesus Christ for himself alone, but to him, for and in Behalf of all his Members, all that the Father had chosen in him and given to him. For tho' the Wages of Sin is Death, that is our just Due, it is what we have all earned and deserved, yet *the Gift of God is eternal Life, through Jesus Christ our Lord, Rom. vi. 23.* My Brethren, God the Father hath given some of Adam's Race to Jesus Christ, and he hath made a Deed of Gift to them of eternal Life, and he hath made it over to Jesus Christ by Promise, by Covenant. *2 Tim. i. 1. Paul, an Apostle of Jesus Christ, by the Will of God, according to the Promise of Life which is in Christ Jesus.*—Pray observe, here is a Promise of Life in Christ Jesus, it is in the Hands of Christ, he hath it in keeping, it is made to him, and he will have it published; *Paul* is his Messenger, his Apostle to preach, to proclaim it to the World; that Men might know it, believe it, and look after it, *Rom. xvi. 25, 26.* When our Saviour was upon Earth, how did he blame,
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yea reprove the stubborn unbelieving *Jews*? *Ye will not come unto me that ye might have Life*, John v. 40. And when many of his Hearers forsook him, because they could not relish his Doctrine, he asks his Disciples, *If they also would go away?* *Peter*, in Behalf of them all, answers, *Lord, to whom should we go? Thou hast the Words of eternal Life*, John vi. 68. Now, by *the Words of eternal Life*, which in this Place *Peter* confesseth Christ to have, I do understand is meant, 1st, The Promise of eternal Life made to him by the Father; as if he should have said, Lord we know, that it hath been the Father's good Pleasure to make and give forth a Promise of eternal Life, thou hast it in Keeping; it was made to thee, and put into thy Hands, that it might be safe and sure to all the Seed.

And 2^{dly}, The Doctrine of eternal Life which Christ preached may be also here intended; for, as was before observed, *he brought Life and Immortality to Light by the Gospel*. Now, Lord, to whom should we go, seeing thou hast received the Promise of eternal Life from the Father, and hast brought it down from Heaven in thy Hand, and hast shewed it to us, hast manifested this Word by preaching to us? Therefore, tho' others forsake thee, yet will not we, *for who so findeth thee findeth Life, but they that hate thee love Death*. This, this, my Friends, is a previous Truth, full of much Sweetness, that the Father had given to Jesus Christ the Promise of eternal Life. How full is the Scripture of this Truth? All the Covenant Transactions, between the Father and the Son speak this to us; All the Undertakings and Actings of Jesus Christ, as our Surety, hold out this Truth in its Glory before our Eyes. He was ordained by the Father, to be his Salvation to the Ends of the Earth, *that he might say to the Prisoners, go forth, and to them that sit in Darkness, shew yourselves*, Isai. xlix. 6, 9, 10. Fallen Man was held under the Law, as a Prisoner condemned to die; but Jesus Christ having received such a Promise, comes and proclaims Liberty to the Captives, and opens the Prisons to them that are bound. This, my Beloved, is the Sum of the Gospel, the great Argument, the Marrow and Sweetness of the Gospel is to be found here, even in the Promise of eternal Life, made by the Father from everlasting to Jesus Christ; for now, tho' Sin hath reigned unto Death, yet shall Grace reign through Righteousness

ness unto eternal Life, by Jesus Christ our Lord, *Rom. v. 31.* Much might be said on this Head, but Time would fail me. May we lay hold on eternal Life, thus set before us in this Promise of Life, made by the Father to Jesus Christ; and then will our Hope be both sure and steadfast in a dying Day.

I proceed in Answer to the second Question; to shew how this Promise, made by the Father from everlasting, to Jesus Christ, and manifested in Time, is a Ground of Hope to the Righteous in Death.

And 1st, Observe this Promise thus made to Jesus Christ, is the great fundamental Promise; it is, as I may say, the Fountain-Promise, from whence all the rest are derived; all new Covenant Promises, of which there are very many exceeding great and precious ones to be met with, both in the old and new Testament, are but this one Promise branched forth; they are but as so many Declarations of it; for in that Promise is contained not only the Possession of eternal Life, but also all necessary Ways and Means to bring us to it. It comprehends all the Love and Good-will of the Father, also the whole of our Redemption by Christ, together with the whole Work of the blessed Spirit in Regeneration and Sanctification; yea what shall I say more? For both Grace and Glory are summed up in this first Promise made to Jesus Christ, and all that wonderful Variety of Promises dispersed abroad in the written Word, are but so many Explications thereof; that so the People of God, in their several Ages, and under all their various Circumstances, might find something in the Promise suited to their Condition. In this Respect then is the Hope of the Righteous in Death founded on the Promise of the Father, made to them; for whatever particular Promise a gracious Soul doth build his Hope of eternal Life upon, yet it hangs upon, it centers in this first Promise made by the Father to Jesus Christ, *in whom all the Promises of God to his People are yea and in him Amen, 2 Cor. i. 20.*

2^{dly}, The Hope of the Righteous is founded on the Promise, in regard that it is free to us in Christ. Were there any Work to be done by us, any Condition to be performed by us, to give us a Right to the Promise, we should find no solid Ground of Hope in it; but it is altogether free, as the Promise was first made to Christ; so whatever Conditions were required in it, he undertook to

perform ; for he became Surety of that better Testament, that better Covenant, which is established upon better Promises than the old Covenant was, even free Promises ; and upon this Ground the Righteous have a better Hope, *Heb. vii. 19.* The Law requireth Conditions ; it saith, *do this and live* ; but the Law cannot give us Life, seeing we cannot do what it requireth of us ; but the Promise is free to us in Christ, because he hath performed all that was required ; and so the Law hath nothing to do, to intermeddle here, or to disannul the Promise, *Gal. iii. 17.* And this, I say, that the Covenant, which was confirmed before of God in Christ, the Law, which was four hundred and thirty Years after, cannot disannul.

3dly, The Hope of the Righteous in Death is founded upon the Promise thus made to Christ, in regard of the Faithfulness of the Promiser ; it is God, that cannot lye, who made the Promise, and therefore it is sure, it cannot fail of Performance ; the Veracity of God is engaged to make it good. *Heb. x. 23. Let us hold fast the Profession of our Faith without wavering, for he is faithful that hath promised.* The Promises of God are the Result of his everlasting Purposes ; and as his Purposes are immutable, so his Promises are irreversible, *Psal. lxxxix. 28, 29.* The Promise runs thus ; *My Mercy will I keep for him for evermore, and my Covenant shall stand fast with him, his Seed also will I make to endure for ever.* This him is Christ, shadowed out by *David* ; and this Seed is the Righteous ; and tho' they, through Frailty, keep not God's Commandments, yet God will keep his Promise made to Jesus Christ, and to them in him ; for he will not alter the Thing or Word that is gone out of his Mouth, *Verses 30, 31, 32, 33, 34, 35.* Here was *David's* Hope and Comfort at Death, *He hath made with me an everlasting Covenant, ordered in all Things and sure, this is all my Salvation and all my Desire, 2 Sam. xxiii. 5.* Hence promised Mercies are called *the sure Mercies of David.*

4thly, The Hope of the Righteous in Death is founded on the Promise of eternal Life made to Jesus Christ, because he is impowered by the Father to see it performed, fulfilled to all concerned in it. *John xvii. 2. As thou hast given him Power over all Flesh, that he should give eternal Life to as many as thou hast given him.* These are the Words of Christ to the Father ; and hence observe, that

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all that were given to Christ by the Father, were included in the Promise of eternal Life made to him; and that it lieth upon him, to see that none of them be, by any Means, deprived, disinherited of it. And to this End he is furnished with sufficient Power from the Father, that he may bring them all safe to the Possession of it; and therefore Jesus Christ engages that the Promise shall be made good, *John x. 27, 28. My Sheep hear my Voice, and I know them, and they follow me, and I give unto them eternal Life, and they shall never perish, neither shall any pluck them out of my Hand.* Here then is the Hope of the Righteous founded; let them not cast away this their Confidence, for it hath great Recompence of Reward.

5thly and lastly, the Hope of the Righteous is founded on the Father's Promise made to Christ, in regard of their Relation to him, their Interest in him, *Gal. iii. 29. And if ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise.* After all that hath been said, if this Ground of Hope be wanting, what will become of us in a dying Hour? For if no Christ, no Hope; if no Christ, no Promise to be claimed by us. *1 John v. 11, 12. And this is the Record that God hath given to us eternal Life, and this Life is in his Son; he that hath the Son hath Life, and he that hath not the Son of God, hath not Life.* But here is the Hope of the Righteous, they have received Christ, they have believed on Christ, they have fled to Christ, they have laid hold on eternal Life in Christ. *1 John v. 20. We know that the Son of God is come, and hath given us an Understanding to know him that is true, and we are in him that is true, even in his Son Jesus Christ; this is the true God and eternal Life. And Jesus Christ hath given them Power to become the Sons of God; and if Sons then Heirs with Christ, of that eternal Life which the Father promised to him; so that they may take the Promise to themselves, and say with the Apostle, 1 John ii. 25, This is the Promise which he hath promised us, eternal Life.* So much for the Doctrinal Part.

I come now to the Use that is to be made of this last Part of my Text and Doctrine.

1st, Have the Righteous Hope in Death? From hence we learn, who are the only happy People in the World, namely the Righteous; for when the Hope of all the World shall perish, yea vanish away as a Dream; then

Shall their Hope abide. The profane Worldling, and also the carnal Christian, the false Professor have their Hopes, and many of them are very confident that their State is good, that it shall go well with them at last ; that God will receive them to his Mercy at Death. But this their Hope is but like a Spider's Web, it is but a Delusion, a cunning Devil and a deceitful Heart beguile them ; for what is the Hope of the Hypocrite, when God taketh away his Soul ? What is it ? Why then it will be found to be a Mistake, that can never be remedied. The Hope of the Wicked, of the Unregenerate cannot endure, because it wants a good Bottom ; it is built upon the Sand, and therefore, *tho' he lean upon it it shall not stand, tho' he hold it fast it shall not endure, Job viii. 14, 15.* What a foolish Man were he, that should build an House upon an Heap of Sand ? which, the first Flood that comes, will carry all away, and then down comes his House, his Labour is all lost, and himself perisheth in the Ruins of it. Why, such foolish Builders are all they, who found their Hope of Salvation on any other Bottom than Christ, Grace and the Promise, as hath been shewed. They, and they only are safe, they only are happy, whose Names are bottomed here ; this is the Hope of the Righteous, this is their sure Anchor-hold in Death ; when the Expectation of all others will fail them, and their Hope will be as the Giving up of the Ghost. The Righteous then are the only happy People, *for blessed are they that die in the Lord.*

2dly, Have the Righteous Hope in their Death ? Let us every one be admonished to examine ourselves, and search into our own Souls, and labour to be acquainted with our own State ; to which Company we belong, whether to the Wicked or the Righteous ; for to one of these two Societies we appertain ; we are either Believers or Unbelievers, Regenerate or Unregenerate ; and amongst one of these two Companies shall we have our Lot for ever. Then, as the Apostle saith, *examine yourselves, whether ye be in the Faith or no ; know ye not your own selves ?* What, as if he should say, are ye Strangers to yourselves ? Do you take no Care to know your own State, and how it is between God and your own Souls ? Why then, as if he should say, I will tell you how it is ; either Christ Jesus is in you, or else ye are Reprobates, *2 Cor. xiii. 5.* Come then, dear Souls, prove your own selves ; do ye

now believe? What think ye of Christ? Have ye fled to him, taken him for your Righteousness; renounced all your own Righteousness, and counted it but Loss and Dung for Christ? Do you rest upon him alone for Acceptance with God, and believe that by him you are justified from all Things, from which you could not be justified by the Law of *Moses*? In a Word, have you left all for Christ, and have you found all in Christ? So that you have some Ground to say, as our deceased Sister did upon her dying Bed, *in the Lord have I Righteousness and Strength*. Again, examine, art thou Righteous? Hast thou a Principle of Righteousness within? What hath the Spirit of God done in thee? Is there a Work of God within, that doth answer to his Word without? Is the Law written in thy Heart? But some Men will say, What is this Writing of the Law in my Heart? Or how shall I know when the Law is written in my Heart? I answer, it is the Work of the Spirit of God, framing the Heart to Righteousness, to Obedience, to Holiness; for, as I said before, the Work within answers to the Word without. The Law saith, *Love the Lord thy God*; the Spirit works a Principle of Love. The Law commandeth Holiness, the Spirit implants a Principle of Holiness in the Heart; he frameth the Heart to Holiness; it is the Desire of a renewed Soul to be holy, and to walk in Newness of Life, *1 John iii. 3. Every Man that hath this Hope in him, purifieth himself even as he is pure*. Hence, tho' the Righteous cannot fulfil the Law, neither do they seek for Justification by it, yet they see an Excellency in it, see it to be holy, just and good; they can love it and delight in it, after the inner Man, as the Apostle speaks, *Rom. vii. 12. 22*. Let us try ourselves; is there an inward Change, a Work of Regeneration? Is Christ formed in us? And then again, Do we do Righteousness? Are we acted by such a Principle? Is Righteousness our Way and Work? Doth the Grace of God teach us, and have we learned *to deny all Ungodliness and worldly Lusts, and to live soberly and righteously and godly in this present evil World*? Then are we of the Number of the Righteous, and may look and long for that blessed Hope and glorious appearing of the great God, and our Saviour Jesus Christ, *Tit. ii. 12, 13*. Then may we have everlasting Consolation and good Hope, thro' Grace, in an Hour of Dissolution. Again, let us examine

mine our Hope, what it is bottomed on ; Is it on Christ ? In his Person, Undertaking and Acting for us ? Is it what the Spirit of God hath wrought in us ? Is it on the Promise, as made to Christ, and derived to us through him ? Let us be awakened to this Work of Self-Examination, that we may be able and ready to give an Answer to every one that asketh of us a Reason of our Hope, with Meekness and Fear, 1 *Pet.* iii. 15.

3dly, Have the Righteous Hope in Death ? Then this may serve to encourage the Godly, and to comfort them under all their Trials, Sorrows, Afflictions and Persecutions, which they meet with in this World. The World is an evil Place for the Godly to be in, for here they shall have Tribulation ; here are Snares on every Hand, Temptations on every Side ; the World either flattering or frowning ; the Wicked oppress and vex the Righteous ; Satan rages, Afflictions come rolling in upon them. And all, even the best that cometh of worldly Good, is mere Vanity and Vexation of Spirit. *Laughter is Madness, and as for Mirth, what doth it ?* Eccl. ii. 2. Ay ! what doth it indeed, but unfit a Soul for Duty, and make Work for Repentance ? But oh ye righteous Ones, there are better Things in Hope for you ; *Light is sown for the Righteous, and Gladness for the Upright in Heart ;* and the Crop will not fail, the Harvest will be plenteous. The Plowman ploweth in Hope, tho' he have some stormy Weather ; and so thou, precious One, when Storms arise, and Troubles come, say to thyself as the Psalmist doth, *Why art thou cast down, O my Soul ? Hope thou in God,* Psal. xlii. 5, 11. *Oh ye Righteous lift up your Heads, for your Redemption draweth nigh ; your Salvation is nearer than when you first believed. Wherefore pluck up your Spirits, quit yourselves like Men, be sober and hope to the End, for the Grace that is to be brought to you, at the Revelation of Jesus Christ,* 1 *Pet.* i. 13.

4thly, Have the Righteous Hope in Death, then let them learn to moderate their Affections to worldly Things, *Love not the World, nor the Things of the World,* 1 *John* ii. 25. What are Riches, Pleasures, Honours ? They are but for a Season ; yea, they are but poor, low, empty Things, in Comparison of those Things which the Righteous have in Hope. Therefore, let the Men of the World pursue after the World, and take what they will or can of it ; for it is their Portion, they have their good

good Things in this Life ; therefore do not envy them, nor grudge at them nor at their Prosperity ; but for thy Part, bleſs God for what thou haſt here, be it more or leſs, and learn therewith to be content. The World will not help in the Day of Death ; but a well-grounded Hope of eternal Life, will be found of great Uſe and Comfort to them that have it in that Hour ; for then mayſt thou rejoice in Hope of the Glory of God.

5thly, Have the Righteous Hope in Death ? Then let them bleſs God for this Hope. Once thou waſt without Hope, as well as others ; but now the Lord hath given thee an Hope that will hold in Death, and that reaches beyond the Grave ; this Hope, both as to the Object of it, which is eternal Life and Salvation, and the Grounds of it, which are Chriſt, Grace and the Promise, and alſo the Act of it, in laying hold of the Object, is the Gift of God ; it is God, even the Father of our Lord Jeſus Chriſt, that begets this Hope in his People ; in the Acting whereof they can rejoice, tho' they be in Heavineſs through manifold Temptations, 1 *Pet.* i. 3, 4, 5, 6. Bleſs the Lord, ye Righteous for this Hope, which he hath of his abundant Mercy begotten you to ; and if at any Time you ſtagger, or find your Hope ſhaken, whether in Life or at the Approach of Death, put the Lord in Mind of his own Word and his own Work, as the Pſalmiſt did, *Pſal.* cxix. 49. *Remember thy Word unto thy Servant, upon which thou haſt cauſed me to hope.*

6thly, and laſtly, Have the Righteous Hope in Death ? This may ſerve for the Comfort of all thoſe, who mourn for the Death of godly Relations. Sorrow not for them as thoſe that have no Hope ; the Hope of the Righteous in Death ſhould be improved by ſurviving Friends, for their own Support and Comfort under ſuch Strokes. May this be a Cordial to you, the Children and Relations of this our deceased Friend, that ſhe was numbered among the Righteous whiſt living ; and now ſhe is gone, we have good Ground to hope, that ſhe doth reap the Fruit of Righteouſneſs, which is Assurance for ever, *Iſai.* xxxii. 17. And when the glorious Lord ſhall come at the laſt Day, and ſhall ſit upon the Throne of his Glory, he ſhall call the Righteous from their Beds of Duſt, for he will have a Deſire to the Work of his Hands, *Job* xiv. 16. And when the Righteous are raiſed up, then ſhall they, together with the reſt of the Godly that ſhall be found
alive

alive upon the Earth at the Coming of Christ, be caught up to meet the Lord in the Air, and so shall be ever with the Lord. Wherefore, comfort one another with these Words, *1 Thess. iv. 17, 18.* These, indeed, are comfortable Words to the Righteous. May it be our Mercy to be of that happy Number; and to that End, let us all pray for the Spirit of the Lord, to reveal, and also to apply Christ and his Righteousness savingly to us; and also, to work Righteousness in us, and to enable us to walk in the Way of Righteousness; that so we may have Hope in Death; and that an abundant Entrance may be ministered to us into the everlasting Kingdom of our Lord and Saviour Jesus Christ; *To whom with the Father and the Holy Ghost, be ascribed all Honour, Praise and Glory, both now and for ever. Amen.*

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